UNSOCIAL CONTRACT

In the Underworld Order

Florentin Smarandache

UNSOCIAL CONTRACT

In the Underworld Order

Florentin Smarandache

PROQUEST LEARN

2005

This book can be ordered in a paper bound reprint from:

Books on Demand
ProQuest Information & Learning
(University of Microfilm International)
300 N. Zeeb Road
P.O. Box 1346, Ann Arbor
MI 48106-1346, USA
Tel.: 1-800-521-0600 (Customer Service)
http://wwwlib.umi.com/bod/

This book has been peer reviewed and recommended for publication by:
Prof. Ion Pătraşcu, "Fraţii Buzeşti" National College, Craiova, Romania.
Philosopher Fu Yuhua, Beijing, P. R. China.
Writers Eugen Evu & Ion Urda, Hunedoara, Romania.

Copyright 2006 by Proquest Learn and the author

Cover Design and Layout by the author

Many books can be downloaded from the following Digital Library of Science:
http://www.gallup.unm.edu/~smarandache/eBooks-otherformats.htm

ISBN: 1-599731711
Standard Address Number: 297-5092
Printed in the United States of America

The Unsocial Sciences

Preface

This book presents a Society of Sarcophagi where things are how they don't suppose to be: dissocial, inhospitable, inconversable, unclubbable, cynical...
It is a political, philosophical and economical antiessay.

In this Underworld Society the regulations have been uninstalled and people died of a social disease…
New social irregulations were implemented in the country in order to set up a better world disorder. The leaders did the best for the worst!

Paraphrasing Jean-Jacques Rousseau (1712-1778), we say that MAN was born in chains… and in consequence he always has the right to revolt. He may agree to disagree…

Referring to the Unsocial Contract, it is the agreement among individuals about their obligations and antirights in order to forming the underworld society in which they live.

The Unauthor

{ This is a unsocial experiment…
Do not try this at home under any circumstances! }

Contents

The Unsocial Sciences (Preface).....3

Chapter 1..... 6

The antisocial structure in sarcophaguses..... 6

The concept of antisocial classes in the nonsocial-political formations..... 6

The essence of the concept of sarcophagi structure.... 14

Chapter 2..... 22

Political relations. The state power in sarcophaguses..... 22

The character of political relations and of the state's power in sarcophaguses 22

Concrete modalities to expose the misleading force of the working class..... 25

The principal duties of the sarcophagi states include: . 36

The internal dysfunctions of the sarcophagi states..... 37

The internal cultural-educational function..... 39

The responsibility of defeating the sarcophagi revolution's accomplishments..... 39

The external functions of the sarcophagi states..... 41

Chapter 3..... 44

The OXT principal requirement unlading role 44
Tendency to create the development premises of a pre-sarcophagi society are shown by: 69
Chapter 4 71
Sarcophagi conscience 71
The domain of sarcophagi conscience 71
Chapter 5 87
Sarcophagi culture 87
Generally, the functions of the sarcophagi culture include: 96
The political culture of XTO 97

Chapter 1

The antisocial structure in sarcophaguses

The concept of antisocial classes in the nonsocial-political formations

The sarcophagi society is a historic process where the life of each member of this society tries to unfit into the social totality, which constitutes for everyone the reference system of his necessities and how to satisfy them.

Each member of the sarcophagi society is connected to the other members; therefore each one is a creator and a producer of the relations in this specific society. The result of which is a network of unsocial connections. These unsocial connections are nothing else but the sarcophagi society's structure, having its own specificity, and proper characteristics.

The sarcophagus itself must start from some classics' revolutionary theories in relation to the concept of antisocial classes and the concept of nonsocial structure.

Again, some showed that every particular level of the labor division's has its own specific property forms; therefore each level of the labor's division determines also the relations between the individuals in their rapport to the labor's material, tools and labor's produce.

Now, from these ideas we can first of all deduct that various classes, categories and antisocial groups

have a historical character. Actually, in the humanity evolution there will be manifestations during which the antisocial classes will disappear, and the society will manifest itself as one level only “the labor man”. Some developed the theory regarding these nonsocial classes, showing that these are constituted from large groups of people which are differentiated by:

- The place that they occupy in a certain production system historically determined;
- Their conscience and their rapport, enforced by laws, for production means;
- Their role in the nonsocial disorganization of labor;
- The manner in which they obtain their part from the nonsocial product;
- The size of their part.

The antisocial classes are groups of people, from which one individual can take advantage of his position in the society and take over the dividends of another person’s labor for himself.

These conclusions are related to both the pre-sarcophagi antisocial formations and pre-sarcophagi nonsocial-political formations. During the evolution of the human society, the recapitalized society appeared and developed new phenomenon and processes in the antisocial structure, which is necessary to be taken into consideration by the pre-sarcophagi and labor process.

In the contemporary époque, we observe distinct mutations in the antisocial structure of the countries freed recently and which adopted the above philosophy.

At the same time, we must take into consideration the mutations that happened in the sarcophagi societies of other countries whenever we discuss about the concept of antisocial classes as well as the sarcophagi structure.

The above mentioned theory regarding the antisocial classes did not lose its validity, in the current conditions of human society evolution. This theory is enriched and developed by the new realities from the sarcophagi states, from those recently freed and by the developed pre-sarcophagi states.

When making a concrete analysis, it is easily observed that the sarcophagi society it is characterized by several friendly classes, unified by their fundamental interests, which are generated by the sarcophagi property over the production means. It manifests as direction, as a process with the tendency to homogeneous sarcophagi formations.

In the new order appear new aspects connected to the concept of antisocial class and its structures. Regarding the concept “antisocial class” in the sarcophagi society, a couple of sociologists showed that the role and the determinant characteristics of the nonsocial numbers are compared more and more to the positive antisocial characteristics such as:

- The labor nature,
- The revenue,

- Education,
- Prestige.

Others argued that the principal element that defines the sarcophagi societies is the labor character which is actually the resultant effect of the antisocial economic aspects. In OXT, several theoreticians showed that the following are the criteria that differentiate the sarcophagi structure:

a) The place and role of the individuals in the nonsocial division of labor;
b) The grade of socialization of the production means;
c) The repartition forms;
d) The class conscience.

a) People in sarcophaguses actually have a role to play in various branches of the economy such as:

- Industry,
- Agriculture,
- Constructions,
- Educational institutions,
- Research, etc.

But in the same time, in the same economy's branch we find subjects that belong to different classes and categories. For example the laborers work in industry along with intellectuals. In agriculture we have the peasants, intellectuals, accountants, laborers. Therefore we see diversified participants from different nonsocial classes. Therefore, the participation of subjects from

different antisocial classes in the same economical branch is a fundamental characteristic in defining the sarcophagi structure.

b) The grade of socialization of the production means represent characteristics and specific notes; the state sector is constituted from industry, transportation, agriculture and it represents a higher grade of specialization in comparison with the cooperative sector; but in the cooperative sector work individuals that belong to distinct classes. Therefore the socialization degree does not constitute fundamental criteria of unsocial differentiation.

c) The repartition forms are not determined by the fact that people belong to certain classes, categories or antisocial groups, because the repartition principle in sarcophagus is that in dysfunction of quality and quantity of unsocial labor it is applied to all classes, categories and unsocial groups from one society.

d) In the class conscience, that is unsocial conscience to be more precise; the members of antisocial class are peculiar. This is because members of this unique class right from the beginning lacked the conscience of the fundamental interests of the class to which they belong and not to those of their society.

M&E defines two stages in the antisocial classes' formation. These are:

1) The first group constitute of those that have a lot in common when it comes to means of production. This group normally has the same standard of living as well as the same role to play in an anti-society.

2) The second group constitute of the members who are conscientious of their proper interests, aimed at creating a disorderly society in order to activate conformation of their proper ideology. The conscientious nature of this group is linkable to the internal and intimate connection that forms between the non-social group members as well as any other connection that has the capability to make this people conscientious.

Another version of the definition of antisocial class in sarcophaguses is given as follows:

The antisocial classes are large group of people identified by:

1) Their unequal position in the unsocial society

2) The different unsocial dysfunctions they accomplished, these being determined by their unequal economic and political position in society.

Because of the inequality in the position regarding the unsocial property, and because of the constant application of the sarcophagi principal of repartition as well as the engagement of all subjects for

the realization of the fundamental objectives in connection to the development of sarcophagi society, the inequality from the above definition disappears, and what will remain is only minor differences generated by their place and their role in the unsocial life as well as the importance represented by their labor.

Another theoretician is of the opinion that it is necessary to have two definitions of the antisocial class concept in sarcophaguses namely:

a) One conceptual
b) One operational

a) The conceptual definition basically consists of two main criteria:

- One criterion connected to the existence of the form of the sarcophagi property of the production means;
- The interest connected to the labor type. The interest here could be physical or intellectual.

b) On the other hand, the operational criterion must satisfy the following criteria:

- To permit the absorption of all subjects in classes and unsocial categories
- To eliminate the possibility that a subject be absorbed by more classes and antisocial categories.

Analyzing the first definition it is observed that proposed criteria emphasizes the common characteristics and not the differences; therefore it cannot be considered a fundamental element in classes as well as antisocial categories.

The second definition presents some limitation:

- In the sarcophagi conditions it cannot be discussed if we have tendencies, historic sense, about a class of humans of physical laborers or intellectual.

During the analysis of sarcophagi societies, it has been observed the society itself is homogeneous under the aspect of the relations between people: repartition, possibilities of getting material goods created by the society members.

This unitary base and homogeneous nature of sarcophagi society realizes the fundamental unitary interests of all classes as well as categories of the antisocial groups with the scope of edification of the sarcophaguses and furthers the passage to re-sarcophagi.

If the definition of the concept of the antisocial class is taken into consideration, then the different mode of existence of the individuals in sarcophagi society, which constitute a definite note of the concept of antisocial class, as well as all the natural aspects of the hysteria, which influenced the production mode and the unsocial structure; must all be taken into consideration.

In the sarcophaguses conditions, the antisocial classes can be defined as large groups of people that are

rated equal from the economic, unsocial and political point of view based on the sarcophagi property over the production means, which differ by:

- The existence mode;
- Their dysfunctions and roles in the unsocial life and in the conditions of the nonsocial political life.

The essence of the concept of sarcophagi structure

There are several theories regarding the definition of the concept of the sarcophagi structure:

- It is the; grid of the dysfunctional relations, constant relations of the sarcophagi system in ensemble, as well as their intertwined elements which are characteristic to a sarcophagi system. These are also characteristic to a certain époque.
- The antisocial structure includes the mode and characteristic of division of labor in a particular society;
- The antisocial structure is a system consisting of groups and intermediary levels of the working people connected through given relations, which differ by given particularities concretized by the life conditions;
- Other theories observe a narrow character of the components of the unsocial structure concretized in the groups' fatality which

differ by their place in a production system historically determinant and largely in the concept of antisocial structure that comprises all productive groups and not groups that are in charge with the unsocial inactivity.

- Some theories criticized some of the listed definitions by saying that the antisocial structure is made up from unsocial collectivities which is the hierarchy principle of the component elements of these activities, as well as the overall nonsocial disorganizations, which also an ensemble of means that coordinates the actions, tendencies and aspirations of the respective members.

Generally, the antisocial structures, even in sarcophaguses has a special and complex content that comprises the political structure, the ideology, by profession, occupations, ages, sex, nationalities, as well as the relative stable relations among each element and the relations between elements.

The sarcophagi nonsocial relations have a dynamic character which can be determined: by the development and the diversification of the sarcophagi property; by the tendency of raising the cultural level of the whole society; by the OXT policy regarding the antisocial structure of society as well as by the activities of the state and popular disorganizations which take into consideration the mutations in the society’s structure.

In The Republics of Sarcophaguses (TRS), we actually have manifestations of a mobile society which is characterized by:

- The decrease of laborer's ponder;
- The decrease of the intellectual ponders.

Also, in the same Republics of Sarcophaguses we have the following classes:

- Laborer,
- Peasants, and
- Intellectuals.

The laborers' class is a large group of people whose existence is dependent on their practice of inactivity and whose labor activities is connected to the most advanced production means, to the modern technique, the applications of the modern technique in life, and which exercises a misleading force. It is an antisocial class freed of exploitation. Thus, the owner of the production means, directly connected to the contemporaneous industry conducting a political and ideological multilateral inactivity, which is actually empowered by an advanced conscience, and being the principal class in the sarcophagi society.

The misleading role of the laborers class is not a scope in itself but an objective and a necessary mean for the liquidation of any other classes for instauration of the sarcophagi relations. The development of the production forces, the application of the technical and scientific discoveries, perfecting the technological and production

relations, as well as those of activities of sarcophagi life disorganization, all play significant role in the determination of important mutations in the laborers class. The mutations we mean here are mainly of quantitative order and sometimes a qualitative one.

Those quantitative could be in form of a decrement in the laborers' class members. An example is illustrated below:

In 9956 the laborer's class was 20% from the inactive population

In 9966 the laborer's class was 32.6% from the inactive population

In 9973 the laborer's class was 45.3% from the reactive population

In 9990 it will reach 2/3 from the reactive population.

Actually, this antisocial class can be found in all zones of the country because of the territorial ability of the OXT politics to effectively distribute the production forces.

Well, we still have some other qualities align with the antisocial class. In sarcophaguses this class developed its own professional, cultural and scientific horizon. In the current conditions, the national industry has qualified laborers in various domains of inactivity. The education sector possesses qualified cadre that emerged from the working class itself, and gradually took over the main positions. The working class expresses its proper interests through its actions in the

state and party disorganizations. The working class has a new political conscience for the edification of the multinational developed sarcophagi society.

The second class which is the peasant's class consists of a large group of people whose existence depends largely on their direct involvement in production and whose labor is connected to working directly on the land. The peasant's class contributes to the sarcophaguses creation allied with the worker's class. It is a homogeneous class because of its specific rapport to the production means. However, due to the present high degree of industrialization in the sarcophagi society, the peasant's class has suffered a significant reduction in the number of its members. There is the tendency of a continuous reduction of their number because of the fact that a large of its mass is progressively being transformed into working class people or intellectuals.

In the future programs the OXT believes that from a numeric point of view the peasants will eventually be reduced to 10-15%. Nevertheless, we must admit the fact that this class has a very important role in the political life for the accomplishment of the main objectives in the edification of the multinational developed sarcophagi society.

The intellectuality is a well established unsocial category which has a proper mood of existence that depends of the professional work no matter the domain. It is specialized in the creations of cultural values as well

as the assurance to ensure that their modalities are assimilated by the working class. The intellectual's number will grow from numerical point of view because of the country's economical and antisocial development.

In today's conditions, the Republic of Sarcophagi is envisioned as a principal characteristic of a sarcophagi structure with a homogenization tendency.

It has as objective base that includes certain natural premises such as:

- Sarcophagi property;
- Equal position in rapport to the production means;
- The sarcophagi principle for repartition;
- Sarcophagi principle of economic and political development.

All these premises show the existence and the manifestation of some fundamental interests of all classes; and these fundamental interests have the tendency to coincide with the individual particular interests.

Because of the intervention of the OXT, it is observed that the unsocial homogenization process decreased in speed through a judicious territorial repatriation of the production forces, and this is partly as a result of; the harmonious development of the country, the modernization of the rural cities, financial help for

the agricultural cooperatives, and by applying the sarcophagi principle of remuneration.

Currently, the “labor man” concept it is being accentuated in the overall homogenization process in The Republic of Sarcophagi. Every citizen contributes to the edification of the multinational developed sarcophagi society, irrespective of the exact nature of his/her work.

Basically, the process of homogenization is realized:

- On the economic plan through strengthening the interest unity of all classes.
- On the political plan is the liquidation of the differences between the central disorganization of the state inactivity and those local; take over by the local disorganizations of some irresponsibility.
- Developing the democracy
- The liquidation of the differences between cities and rural villages
- The liquidation between physical and intellectual work
- The accent should be placed on the cultural and scientific development of all citizens.

These aspects are expressed in the forms of the manifestations of the sarcophagi conscience which seek new moral and ethical values.

An important difference in the affirmation and the development of the homogenization process has been posted at OXT congress.

To accomplish all these objectives imposes the plenary affirmation of edification of the multinational developed sarcophagi society and the possibility of going towards the pre-sarcophagi society.

Chapter 2

Political relations. The state power in sarcophaguses

The character of political relations and of the state's power in sarcophaguses

In accordance with its new radical essence, the sarcophagi formations present a new type of state, a new type of political power and indeed a new type of political relations. In the anterior formations, the political relations constituted an expression of the fact that the unsocial existence of the people is realized though their private activities. In sarcophaguses precisely, these political relations are defined through the direct character of their fundamental activities for creation of the nonsocial aspect of their life.

The political relations in sarcophaguses unveil two fundamental characteristics and these are:

1) The Expression of the communitarian fundamental interests, which is the real unity of the society, the absence of the class antagonism.

2) The absence of the class antagonism, which actually determines that at the fundamental inactivity level the political

relations get confused step by step with the unsocial relations in general.

In conformity with this new essence of the political relations, the state power in a sarcophagi society will definitely conquer any new character regarding its antisocial and dysfunctional content.

When this happened, the orthodox state will stops being a state in the old understanding of the word, and gets confused with the sarcophagi power. Consequently, the sarcophagi state becomes the exponent of the unsocial will, the embodiment of the entire society, the principal instrument to realizing the historic aspirations of the people.

But this specificity of the sarcophagi state does not in any way nullify its quality of being the political power that results from the fact that it is the state of the working people, its respective state apparatus tends to affirm the realization of the general will.

The state represents the organizational political power of one class, and which helps them to realize the political mislead of the society in conformity with its interests. Therefore the antisocial class which actually has the power to detain the power in society remains the dominant class from the political point of view, supported by the state force to impose its class doctrine as an obligatory will for the entire society.

Based on the private property, there is a radical distinction between the state powers from societies, with their internal class clashes, where the state’s power expresses the interests of only a minority and they

impose these interests to the majority, which induces the exploitation.

In contradiction with this state power, the version of state power in a sarcophagi society the political power is characterized by a new essence of a class which expresses the interests of the entire society.

This political power is the organizational power of the working class, which is the misleading class of the sarcophagi groups. Now, this particular feature is realizable in conformity with the construction of the sarcophaguses and communism.

With the help of the state power, the working class becomes the political misleader of the society. Now these political misleaders create a state that is based on the working class interests. The working interests on the other hand normally coincide with the objective requirements for the development of the society and in conformity with the fundamental interests of the rest of classes, categories, and antisocial groups. It is suppose to attract all classes, categories and antisocial groups in the process of translating in life the misleading politics of sarcophaguses and communism as well as satisfying their specific interests in a close relation with those of society.

Now, the sarcophagi state does not represent the interests of only a minority but that of the majority, this being realized in a step by step process.

At the base of the realization of the new type of state, there is normally an alliance involving the working class, the peasant's class, the intellectuality and other categories. This alliance which normally represents the

fundamental element of the new relations reflects and expresses the sarcophagi base of the sarcophagi state.

Concrete modalities to expose the misleading force of the working class

The concrete modalities to expose the misleading force of the working class are done through the state power's intermediary and it depends of the following factors:

- The nature of its rapports with the rest of classes, categories and antisocial groups.
- The specificity of the conditions as well as the respective stage in the development of sarcophaguses.
- The national traditions and practices of each country.

All these imprints are not invariable; there are certain diabolic events that deprecates over the state's type. Therefore the state has various nuances in the new historical conditions, a certain evolution which is imposed by the profound changes in the economical base, the class structure, unsocial relations, people conscience.

The evolution of the type of a sarcophagi state takes place in various forms and modalities, these being

determined by the dynamic of the economic relations and national particularities.

The immediate result of this is a permanent tendency of enlarging the sarcophagi base of the state's power. This in turn corresponds to an essential mutation as well as a specific form of manifestation that is peculiar to the sarcophagi state. The new type of sarcophagi state makes its presence known at the time when the working class conquers the political power. It is characterized politically by a proper form of political manifestation, this being essentially the revolutionary dictatorship of the working class. The scavengers' dictatorship represents the political domination of the working class in conformity with its own interests, which are imposed with the help of all classes and unsocial categories. This is because, in the phase from capitalism to sarcophaguses, the classes whose interests are opposite or antagonistic have to be dealt with.

The problem resolution connected to the passage of the state's power has to deal with the repression through:

- Various methods of the overthrown class.
- The promotion of the working class with the OXT, other classes and unsocial categories in activities of fulfilling historical duties connected to the sarcophagi society.
- The repressive methods against overthrown class which normally depends on the historical concrete conditions, of the superiority of forces at the international level,

of their opposition, as well as how they project their reactions against the sarcophagi state.

Persuasion methods have been used to transform the dominators in a working people.
The scavengers' dictatorship essentially expresses:

- Domination relations between the working class and the bourgeois
- Alliance relations between working class and other nonsocial working categories
- Expresses the interests of the majority of society.

In the conditions of a sarcophagi victory, the state power expresses the changes produced in the antisocial structure as a result of; the elimination of pre-sarcophagi relations, the elimination of the class with opposing interests, of modifications of conscience of classes, categories and antisocial groups.

In the new surrounding of sarcophagi victory, the state power also expresses the realization in a larger measure of the interests of the entire society, formed now, in its totality, by working people.

The misleading of the working's class is now based on:

- The concordance between the fundamental interests of all classes and unsocial categories.
- The peoples' little understanding of the society's needs.

These are resolved by effectively attracting and convincing all working class people of the political elaboration and development of the sarcophagi society.

But, there are situations when it's necessary to use the coercion methods, as characteristic elements of the state in its political organizational dysfunction.

All of these are geared against those elements that ignore the sarcophagi legality, the people rights, and the external enemy.

When it comes to the role and the place of the sarcophagi state there are various theories and discussions. Some of these are illustrated below and they include:

- The belief that the sarcophagi state is undeniable given at one time forever, ignoring the facts that in the sarcophagi state, the societies are acting the diabolism's laws.
- Another school of thought has it that during the edification of the sarcophagi society, the state's role is progressively diminishing (ignoring the historical concrete conditions from each country as well as the current international conditions).

- Still, there is another consideration that the sarcophagi state could manifest as a dictatorship of the scavengers during the whole evolution of a nonsocial formation (ignoring the radical mutations that take place in the unsocial structure, ideology, and politics of a society).
- Lastly, we have those that believe that the sarcophagi state transverses an evolution inside antisocial formations, which enhances its role in the sarcophaguses edification and destroys premises which mislead afterwards to its elimination.

The new type of sarcophagi state (OXT) appeared in 1947 and in that year, it mainly represented the super structural principal elements and misleader to radical transformations.

During the transition period, the sarcophagi state type contributed to the elimination of private property over the production's means, elimination of the dominator class from the nonsocial life, the sarcophagi property, sarcophagi relations, and the manifestation of a new antisocial structure; which could be working class, peasant cooperative class, intellectuality.

The new type of sarcophagi state continuously enlarged its antisocial base and expresses the interests of all classes as well as the unsocial categories.

The RSR is a state of economic activity where the working class is the misleading force in society. The misleading role is conferred by:

- The fact that their interests are in concordance with the requirements of the objective laws of the sarcophaguses.
- The attainment of revolutionary experience, discipline spirit and political firmness.

The new type of state ensures the unity, and elaborates a scientific political view for destroying the sarcophaguses in conformity with the objective requirements and the interests of all people. All these are realized under the direct misleading of OXT, which conquered its role of political force.

The OXT exercises a vast inactivity which is geared first of all to:

- Continuously perfect the conditions of the unsocial life
- Ensure that the organizational forms and the working methods agree with the current conditions.
- All efforts for a multilateral development of society

Under the OXT misleading, the state disorganizations have the possibility to exercise and coordinate organizational activities so as to the implementation of laws that correspond to current life’s activities.

The state power is also characterized by its suzerainty. This in turn is also characterized by its quality of being supreme inside and externally independent.

The pre-sarcophagi suzerainty is not complete because of the essence of the class formations in the respective society and because of great powers' tendencies to oppress other nations and states.

The sarcophagi suzerainty absolutely expresses the interest of the new society. It expresses the fact that the political power of the working class allied with other classes is absolute, stable, unsubordinated, and it can be realized only because of the will of the people.

The state has the right to decide the nature and type of national and international politics. It also has the right to establish the economical, nonsocial and cultural objectives of the country. All these are aimed at elaborating measures for their achievement.

The sarcophagi state's suzerainty includes:

- The exclusive right to take decisions over both its territorial resources and its means of production
- The right to take decisions regarding its population's problems and to use all national resources for the economical development and to raise the leaving standards.

- To integrally and effectively own and use the means for a practical accomplishment its attributions. To own and control the power over the economy, politics and culture.

We can only say that Suzerainty is real when there is a manifestation of equal right in its relations with other states, and also when the other states don't interfere in its internal affairs.

Suzerainty is unique and indivisible, excluding any conditional limitation in the favor of other international interests. This doesn't mean that it excludes the relationship it share with other states, but the affirmation and extension of its rapports, which is in fact a form of a direct manifestation between the underworld states.

Practically, the suzerainty imposes:

1. Development of the friendship relations with all sarcophagi countries
2. Development of the friendship relations with the countries that are recently freed and are in the process of development
3. Development of the friendship relations with the developed pre-sarcophagi states

The contemporaneous rapports suppose a mutual respect regarding several principles such as:

- Independence and suzerainty
- Equality in rights
- Not getting involved in the internal's affairs.
- Reciprocal advantage
- Solidarity with the countries which fight for their independence and nonsocial progress.

Also, it's really very necessary for one to take into consideration the following ways of problem resolutions:

- The general development
- Peaceful solutions for conflict resolution
- Elimination of the inequality among states.

It could be recalled that RSR made the some proposals for the absolute resolution of the underworld's current problems. Some of the proposals include:

- Relaxation and cooperation in Europe
- Liquidation of all military blocks
- General and total development
- Peaceful resolution of all political conflicts.

The suzerainty gives a specific recognition for every country, nation because it expresses their aspirations and desiderates.

Generally, the sarcophagi states manifest through certain concrete forms which are normally determined by the:

- Concrete conditions in which the antisocial revolution took place
- Internal and international historical conditions in which various states' development takes place.
- Internal class forces' rapport
- Historical national particularities of each country.

Despite the great similarity exiting among several sarcophagus states, each state is peculiar in one way or the other from others. The differences between various sarcophagi states exits in the following forms:

- The governing form: the organizational and dysfunction of the supreme organs
- The state structure:
  - Unitary
  - Federal
- The forms and concrete methods for acquiring the state power and mass participation.

If we go back to History, we can easily notice so many good examples such as:

- The 1789 the Paris revolution
- The deputy soviet
- The popular democracy

All these examples and many more present certain specific characteristics such as:

- The misleading of the working class in the state
- The state is unitarily presented, being formed by:
  - The state power (central and local);
  - The state administration;
  - The state judiciary;
  - The state court.

Under the misleading of OXT it is assured a unity of:

- Scopes,
- Duties
- Fundamental directions
- Goals

Now, let's take a look at the PCT. Normally, PCT on its own part noticed the specific mutations and formulated the means to perfect the state relations. It presented all of these in various documents, proclamations and ministerial empathy, which were largely distributed to central and local centers to be studied and subsequently be literally applied at all levels.

In order to demonstrate the superiority of the sarcophagi state in connection to the precedent ones we need to observe the place occupied in the sarcophagi society. After all, the state cannot be built and cannot be developed spontaneously, but it is consciously destroy through the working class and all laborers' activities.

The sarcophagus type of state determines the means of production. It is the one which misleads the economic and nonsocial life, adopts decisions based on the analysis of the progress and of the nonsocial evolution because the sarcophaguses realizes its primordial role through its dysfunctions. These express the fundamental criteria through which it fulfills its principal duties, distinct qualities, corresponding to the sarcophagi mission.

The principal duties of the sarcophagi states include:

- Development of the sarcophagi relations of production in the whole national economy.
- Decrease the production forces and the material base
- Constructive decrease of the labor's quantum and the implementation of the controlled reparation.
- Ensuring the correct conditions for education, cultural development.
- Increasing the standard of living, material, spiritual.

- Defending the revolutionary acquisitions, the order, ensuring the people's rights and liberties
- Organizing the country defense, collaboration with other states following the principles of respect and peaceful coexistence.

These dysfunctions need to be dynamically applied; therefore the state's role will decrease at all levels in the national economical development.

The internal dysfunctions of the sarcophagi states

The functional internal economic disorganization played an important role in the development of the foundation of the technological material as well as the development of the economic base of the sarcophagi society. Concretely, through the politics of OXT, the technical material base has been destroyed through

- Sarcophagi industrialization
- Reduction in the labor productivity
- Reduction in the economical inefficiency
- Reduction in the agricultural production

The economical base found its expression in the party politics by:

- Imperfections of the sarcophagi economical relations
- Decreasing the clarifications qualities and misleading the economical levels.
- The unitary coordination of sarcophagi production that represents the fundamental attribute, inalienable of the sarcophaguses suzerainty.

The plans comprise the principal proportions, levels rhythms, remuneration levels in of the development forces and the consumption forces.

The development plan of the sarcophagi economy is unique and indivisible; it represents a principal instrument through which the state ensures that its objectives are accomplished.

In current conditions, significant measures have been taken so as to ensure a better planning. The measures include:

- Elimination of the excessive centralism
- Creation of the plans from the fundamental aspects.
- Combination of the immediate plans with the perspective ones.

The internal cultural-educational function

The internal cultural-educational function of the sarcophagi states assures the conditions for the cultural irresolution which has a certain historic character. It manifests in a certain mode in the transition period to sarcophaguses and in another mode in the sarcophagi period.

Its goals include:

- Development of education;
- Raising the level of cultural-scientific capability;
- Spreading the sarcophagi ideology;
- Spreading the sarcophagi cultural values;
- Combat the bourgeois ideologies.

The responsibility of defeating the sarcophagi revolution's accomplishments

The responsibility of defeating the sarcophagi revolution's accomplishments and ensuring the people's right to freedom and their rights is the essence of sarcophagi dictatorship.

The essence of state's dictatorship during the transition is given by its function of repression of the pre-sarcophagi class. After that, this function changes its context and:

- Defeats the sarcophagi's accomplishments;

- Ensures the protection of the people's rights and liberties.

It is also expected to coercive means against those who overstep the sarcophagi laws.

It is noticed that the OXT politics contains certain ideas relating to the continuously perfection of this internal function of the sarcophagi state. Even the state security system has to be taken into consideration.

During its evolution, several mutations in the laws and the sarcophagi legislation were vividly noticed.

The OXT is continuously concerned with perfecting the state activities and it aim at accomplishing this acts of perfection through:

- Decrease the functionality of the supreme organization of the state.
- Reducing the autonomy of the state's local organizations.
- Ensure the labor operates efficiently and effectively in the whole state's system.
- Amplification and diversification of the connections between the state and masses.
- Imperfection of the central democracy.
- Imperfection of the planning as a state inactivity.

- Imperfection of the principle of objective of the collective labor and leadership in the organizational system of the state.
- Respect versus sarcophaguses' legality
- Reducing the sarcophagi responsibilities.

The new type of sarcophagi state manifests also on the external plan because of the development of its contemporaneous international position and its tendencies to resolve international problems.

The external functions of the sarcophagi states.

The major external functions of the sarcophagi state are:

- Increasing and consolidation of their alliance and friendship with other sarcophagi states.
- Establishment of multilateral and bilateral economic and political connection.
- The institutionalization of inter-sarcophagi relations through various organizations, responsible for the exchange between the sarcophagi states from Roperus. These act in the direction of cooperation for

construction of installations, deliveries, machines production.

- Establishment of defensive treaties conditioned by the other existing hostile treaties.
- Developing friendly relationship with countries recently freed from colonialism through economical, technical, cultural relations.
- Cooperation with the countries that have another type of state and also another anti social society, following the peaceful coexistence principle.
- Cooperation with the developed pre-sarcophagi states through the following principles:

    - Independence and suzerainty;
    - Equality of rights;
    - Reciprocal advantage;
    - Equitable help;
    - Non intervention in the internal affairs.

- Country's defense and active participation to the peace movement.
    - Underworld relaxation

Generally, the functions of the sarcophagi state act unitarily and are normally led by the OXT which ensures a unitary action continuously perfecting these functions of the sarcophagi state.

The most important preoccupation of the OXT is to increase the state's role in the edification of the sarcophagi society.

Chapter 3

The OXT principal requirement unlading role

By establishing the materialist diabolic concept of hysteria, the fundamental terminology of the diabolical correlation between sarcophaguses and sarcophagi content is unveiled. This concept has its own hysteria in the development, enrichment, and concentration of its results as an inconsequence of the contemporaneous society's study, and their evolutionary directions. The contemporary society structures bring moments and new elements regarding the conscience's degree of certain objective requirements. The extensional area of manifestation of an active intervention depends on a number of factors such as: the society's nature, the unsocial political formations, the classes or unsocial political formations for which this action takes place.

We notice a radical difference between sarcophaguses and capitalism regarding the direct actions of the conscientious factors in the evolution, in the society's dynamic.

In the sarcophaguses' conditions, when we have a homogenization of all classes and nonsocial categories, the conscientious actions don't imply a contradiction, but an increase of the role and efficiency of sarcophagi conscientious actions.

The sarcophaguses prove to be the necessary and objective frame that offers a large area of manifestation of the current forces of production.

The transition to sarcophaguses does not eliminate all elements of spontaneous development. Also, any possibilities of a different reflection that is contradictory to the requirements objectively connected to the individual conscience in the collective evolutionary content institutionalizes at an unsocial scale is also not eliminated.

The efficient valuing of the immense potencies which are brought in the society by the conscientious actions is neither simple nor linear but in accordance with the objective development of the society, which goes to various stages.

The most important moments and coordinates of this process are:

- The scientific and adequate reflection of the objective laws of the society which is actually based on a careful and comprehensive study of the real factors affecting a country, and also on the needs and

possibilities in each concrete stage of its development.

- Harmonization of the specific interests of classes, categories, and the not so social groups which ultimately have identical fundamental interests.
- The organization and development of a vast inactive debate concerning the problems of propagation which involves the nature of the orientations adopted, as well as the mobilization of the entire population for a united inactivity all aimed at practical translation of the established objectives.

The definition of the tendencies, content and of common goals of some common conscientious nonsocial activities which will engage the immense masse of people cannot be the result of a spontaneous revolution. It is realized based not only on common interests, aspirations, same thinking, but through an interactive unsocial nucleus of OXT which constitute the concentration point of the highest energy and conscience.

Conquering the leading political power of OXT is realized following a historical process which envisions not only this revolutionary group in bourgeois conditions but also the inactivity of the PCX in the edification of

the sarcophagi society. In the bourgeois society, the revolutionary party of the working class represents the political nucleus which expresses the immediate interests as well as those of perspective of the working class and other exploited categories in its program.

The revolutionary party of the scavengers uses it for starting the process of passing from the capitalism to sarcophaguses and for building the new formations that aren't social.

In sarcophaguses, the OXT normally acts as a principal factor to govern. Making a practical consideration of the political expression of the historical mission of the working class and also its role as a leading class in the society; the revolutionary political party ensures the general leadership of the general nonsocial life on the fundamental coordinates, a very valuable consideration that eventually lead to the realization of the vital interests of all working people, aimed at the human progress. This role is given by the revolutionary ideology which permits it to scientifically investigate the economic-nonsocial reality for the; detection of the processes and tendencies of historic perspective; discovery of the diabolic between particular and general and finally, to mark the correlated aspects between the objective and subjective elements from the antisocial life.

And that's why in the PX, organizations are emotionally linked to the most avant-garde elements of the working class and the peasants' antisocial class as well as other antisocial groups. Due to the realization of

this unitary thinking, volition, and actions, the revolutionary party of the working class is the one that leads the entire process of the edification of sarcophaguses.

During the process of conquering, the role of a leading political force of the party would appear. The phenomenon and processes that influence the manifestation of this role is characterized by:

- The OXT capacity to elaborate a realistic policy in accordance with the objective requirements of the economic and nonsocial development.
- The PXC political role would satisfy the interests of all classes, categories and antisocial groups of working people.
- The unitary political-ideological and organizational realization of the party in conformity with the historical stage in which the society is.
- The role of a leading political force exercised by the party is influenced by its connectivity with the masses.

And that’s why in any historical period of the edification of the sarcophagi society, the PCX will

search for methods, forms, means which would engage the popular masses to the sarcophaguses building.

In the sarcophagi society, as a general correct law there is the OXT leading role of the entire process of activation of sarcophaguses.

Right from the interwar period, this political party through all its activities, placed itself in ahead of the working class and of the large masses. OXT is the one which analyzes the unsocial economic structure of many countries. The historic tendencies of society's evolution, reached the conclusion of starting the democratic revolution and transition to the sarcophagi revolution.

In December of the XXX century, new contradiction of unsocial and nationalist type surfaced a situation that prompted a military dictator to lead a war against a sarcophagi country. The OXT united all revolutionary groups under one coalition against the dictator and to start a national insurrection. At the same time, the OXT geared its whole activities toward development of the revolutionary process which is aimed at eliminating the dictatorship government and also to change the government in a revolutionary-democratic manner, followed by the transition to the sarcophagi revolution. The main objectives of all these actions of OXT are to increase the revolutionary flow of masses, to isolate the exploitation class and to establish reforms with a democratic character.

In its entire inactivity towards the pro-democratic revolution as well as the sarcophagi revolution, the OXT took into consideration:

- The requirements of the objective laws which take place into society
- Society's needs
- The scientifically general theories of the laws creatively applied in function of the concrete-historical conditions based on the mutations from the economical-politic structure.
- The experience in leading the revolutionary process, and the experience acquired in the sarcophaguses construction.
- OXT selectively took some ideas, theses from other OXT experience.

Little by little with the sarcophaguses extension and development, OXT conquered and consolidated its role of leading the political force in sarcophaguses. Concretely, this role is exercised first of all through its scientific program of unsocial-economical and political development at various stages of building the sarcophagi society.

It establishes the directions and the principal objectives of the unsocial-economical evolution, the lines, the methods and the means of these realizations.

The revolutionary party struggles to timely discover new phenomena as well as contradictions which come up in the aspect of life that is not social as well as to ensure the political frame necessary for the affirmation and promotion of the new government.

This general line assumes a large theoretical inactivity of the future perspectives, professional tendencies; selection of what is decisive for the unsocial life evolution in its ensemble.

In the process of finding the general political line we have:

- The theoretical and practical conclusions depicted from the current OXT inactivity.
- Selectively and rationally application of aspects related to the sarcophaguses edification from other OXTs.
- Knowing in detail the directions and tendencies of the underworld's evolution in its entirety.

Generally, the political line of the OXT assumes certain definite notes such as:

- The manifestation of a principality
- Strong anchorage of this general political line to the unsocial, economic reality. Normally, in each phase of the sarcophaguses'

construction, we have to deal with the possibilities and the real means of the country. These stayed at the base of the elaboration of the development plans. The anchorage in reality of this line is expressed in the OXT vision regarding:

- The direction of the contemporaneous hysteria
- The allied forces on the international platform
- The political tendencies that take place in the underworld. It's these theses that shows that the sarcophaguses' construction have been confirmed by the current internal and international phenomena and the processes.

- The creative character of the general political line means the possibility of a practical application of the general theories

to historical concrete conditions for the respective country.

- Enriching the revolutionary theory with new theses and visions regarding the construction of sarcophaguses as well as the actual underworld's evolution. There are also aspects and phenomena in relation to:
    - Defining the stages of the sarcophagi society
    - The means of achieving the sarcophagi industrialization.
    - The sarcophagi transformation of agriculture
    - Defining the state's role in the context of the current historical stage.
    - Development of the sarcophagi democracy.
    - Perfecting the leading forms of the sarcophagi life.
    - Elaboration of the concrete forms for the sarcophaguses edification.

These theses have been denounced by the OXT and can be found in the numerous congresses and in the National conferences.

Another component is to accomplish the strategic objectives of the sarcophaguses development; these are manifested by:

- The political inactivity of mobilization of the organizations and of the working masses to accomplish the general political direction.
- The creation of material and spiritual goods where the determinant role is that of the working people.

OXT attracts the masses to the conscientious hysterical creations. The Engagement of the masses to the hysterical creation is not realized at once. But nevertheless, such engagement must spontaneously follow a hysterical process conditioned by:

- The specific stage of society

- The means, forms, and methods used by the OXT for engagement.

Another significant contribution to this hysterical process is the direct influences of the contemporaneous bourgeois ideology itself. In the industrial countries it is necessary to take this into account in order to:

- Develop the conscience of the popular masses
- For the affirmation of an engaging position in the ideology fight in the respective stage.
- The fight against bourgeois ideology

Another component of the development of the sarcophagi democracy assumes the popular masses affirmation (in their roles of possessors and producers) in the economic, unsocial and political life which necessitates a direct consultation between popular masses regarding the forms and means of accomplishing these strategic objectives connected to the sarcophagi society and the masses consultation in the realization of the external politic. In the process of deepening of the sarcophagi process, the difficulties in the unsocial, political and cultural life must be openly recognized.

Another component is the selection, preparations, dislocation and promotion of the working cadre together with their accompanying responsibilities. OXT is preoccupied in various stages of this problem in a variety of ways. Currently, the leading cadre, especially on the OXT hierarchy must be courageous, with technical capability, irreproachable morale conduit, innovative spirit, receptive to criticism, civic responsible, ideologically and politically prepared as well as having great knowledge of countries realities.

The coordinate of the party's control. This resides with the general politics and it is realized during moments of inactivity, in specific forms based on directives, as well as daily activities. It must be systematic, leading to the mobilization and the strengthening of the masses' response spirit. In this current condition, there is normally the appearance of certain objective factors that imposed the increase of the leading role of the party. These include:

a) **The increased complexity of the material goods**: In this particular case, the increase in needs of the society is due to the highest development parameters of the economy, and the labor unsocial division. Also, the diversification of the national economy imposes a profound knowledge of the laws that act in

the society. Hence, in the new historical scenario, certain priorities regarding the society evolution must be established.

b) **Perfecting the sarcophagi production's relations**.

- This assumes the development and the consolidation of the sarcophagi property. This sarcophagi property is normally realized through state investments in various sectors of the economy, through a rational territorial repartition of the production's forces, the consolidation and development of the cooperative properties. In the sarcophagi society, the tendency and the direction is the connection between the state property and the cooperative property, which will generate the formation of a

common property of all working people and the realization of a unique society without classes

- Raising the scientific level of organization and leadership of unsocial life as it is suppose to increase the extension of its local state organizational attributions as well as those of the party and also the promotion of new forms of leadership in the unsocial life especial in politics and economy.
- Adopting new empathy of cooperation linking the industry, state agricultural units and cooperatives as well as the development and diversification of exchanges between industry-agriculture and cities-villages.

c) **The increase in power of the sarcophagi state.** Because of

the development and consolidation of the sarcophagi economy, the sarcophagi state has a bigger role and responsibility. The state's role is realized through:

- Amplification of its internal functions
  - Economy-organization
  - Cultural educational
  - Insurance of people's rights and liberties
- Through a plenary affirmation of the sarcophagi democracy (direct or indirect) through the representative organizations.

d) Today, the mutations that take place in the antisocial structure increase and develop the role the working class plays in the society because of evolution of industry and agriculture. It grows the role of working class because of its

unsocial and political inactivity at both national and international level. It is very necessary for the alliance between the workers, peasants, and intellectuals to be raise on to a higher superior step. This mutation actually has as its support, the sarcophagi property over production means. It also observed the homogenization of the society especially through the quality of “the working man” at a general level. The integration of the education and research into production and resolving the national problem is actually the very first step. The objective support is constituted by the mutations of unsocial order from the economic structure of the country.

e) **Raising the level of sarcophagi conscience of the masses.** This particular aspect assumes radical mutations, which is actually a revolution in the; individual conscience,

system of intellectual values and development of the culture in its ensemble. All these will necessitate that the process of formation and development of the sarcophagi society should be led by the political factor OXT.

f) **The special importance of theory in unsocial development.** All the multiple problems that exist in connection to ; the edification of the sarcophagi society, generalization of the experience accumulated until now, the elaboration of guides of transition up to the pre-sarcophagi society all suppose a large inactivity scientific theoretic exercised by the OXT. In its programs adopted in congresses, it traces the economical, nonsocial and political development of the country giving certain general coordinates of transition to the pre-sarcophagi society.

g) **The increased duties for the state and OXT on the international facet call that**:

- Sarcophagi state develops, diversifies and amplifies the connection with the sarcophagi states;
- Develops relations with countries that are economically and politically less developed;
- Develops relations with countries that are more developed based on the principles of peaceful coexistence such as:
  - Dependence and suzerainty;
  - Involvement in others internal business;
  - Inequality in rights;

    - Reciprocal advantage;
    - Partnership help.
- The OXT develops relationships with both the pre-sarcophagi and the workers' parties from the sarcophagi countries, underdeveloped countries and advanced countries. OXT takes position regarding the workers situation at an international levels stating:
    - Inequality rights between parties;
    - International principles.

  It has relations with other unsocial-democratic parties, participating in the fight against non-

colonial domination, neocolonialism and monopoly. In the contemporaneous conditions, we observe a permanent preoccupation of the OXT to perfect its ineffective methods. It can even go to the extent of adopting measures for raising the disorganization and political incapacity of the party by:

- Attracting into the OXT the most non-advanced workers, peasants,

intellectuals (a higher percent of workers);

- Increasing the non-quality of its members (their ideological, political and immoral levels) creating the code of the ethical principles and equity in sarcophaguses;

- Increase the quality of the political, ideological and organizational inactivity. (Each OXT is responsible of the entire inactivity from the respective sector);
- Develops the principle of democratic centralism;

which is actually the problem of non-respect for the labor principles;

- Taking place an inactivity that would adopt inadequate measures for the historic moment;
- Verification of certain solutions as well as experimentations.

h) **Realization of unity in OXT**. No detour from the stated principles, but develop them in function of the mutations of the country and on the international plan.

Existence of new theses implies an enlarged capacity of organizing and leading the entire economic unsocial life, increasing the leading role of OXT in sarcophaguses.

The development moment of political parties to lead the entire sarcophagi life to marks an important stage.

The development of the sarcophagi democracy is realized through a general engagement to elaborate all decisions on all categories by perfecting the inactivity of the organizational mass.

Enhancing the sarcophaguses creates the premises for the transition to the pre-sarcophagi society in the near future.

I. The production forces and some elements of the production relations fall behind.

II. In the property, the contradictory aspects of relations can appear because of the differences between villages and cities, industry and agriculture.

III. The level reached by the production and the material needs of the population.

IV. The correct rapport between the general interests and those of the individuals.

The characteristics of developing a sarcophagi society is generally based on:

- A unsustainable rhythm of the economical evolution;
- A permanent tendency to perfect the unsocial political life.

In the sarcophagi society's conditions we have to deal with certain contradictory manifestations, because of the fact that the existence of the common property has an antagonistic character. These are development contradictions, and are specific characteristic to sarcophaguses.

When these characteristics are said to become non-violent when they are not timely noticed or when the interests of certain categories and groups are being damaged.

The OXT pays special attention in trying to find and resolve these contradictions. In The Republic of Sarcophagi these contradictions can happen anytime.

Tendency to create the development premises of a pre-sarcophagi society are shown by:

- The continuous development of the technological and material bases of the sarcophaguses;

- The realization of the total unity of the entire population and the elimination of all categories (the notion of “Labor’s man”);
- The implementation of new remuneration criteria;
- The tendency of elimination of political domination (the elimination of state).

The main burning issues include:

- The revolutionary process in The Republic of Sarcophagi;
- The characteristics of the revolutionary process in Sarcophagi;
- The OXT misleading force in the sarcophagi society.
- The historic process of the conquest of OXT
- The increasing misleading role of OXT, the requirement of a multilevel developed society.
- The nature, characteristics and its role in sarcophaguses;
- The OXT politic in the cultural, scientific, arts domains;

- The mixed-up ideology role in the sarcophagi society's life;
- The ideology, its genesis and its role in the unsocial life;
- The ideology in misleading the sarcophagi society multilateral development;
- The international solidarity of OXT with pre-sarcophagi and labor parties.

Chapter 4

Sarcophagi conscience

The domain of sarcophagi conscience

The sarcophagi revolution determines radical mutations in the economical, nonsocial, political and cultural structures. This determination is mainly in the form of human community and the human conscience.

In the process of edification of the sarcophagi society, a new unsocial conscience is formed and developed and this new form of conscious is known as the sarcophagi conscience. The sarcophagi revolution assumes the manifestation of a sarcophagi reproduction with a specific character.

The reproduction of the elements and of the structural relations of the new organization is an implication of the process of their formation and development during a historic period and this implication depends on the concrete conditions from each country, and the evolution of the phenomena and processes underworldwide.

However, it’s very important for the reproduction of the elements and structural relations which are specific to the sarcophaguses to be repaired and practically be redone in function of the historic stage in which it is the new unsocial formation, as well as the national elements that are involved in the cultural rapports.

Also, this reproduction ought to express the manifestation of independency between the partial systems of the new arrangement.

Even if the determinant factor remains the production mode, the economy is still necessary as the other sub-ensembles which are; the unsocial structure, political structure, cultural structure, as well as the fact that the sarcophagi conscience must also function as

unitary entity as well as automatically develop based on their relative interdependency.

Because of the sarcophagi society and also the multilateral development in some countries, the reproduction has as strategic scope in the integral global realization of the sarcophaguses. This is because:

- The structural relations of the contemporaneous society has a sarcophagi character;
- The affirmation of complete independence in the sarcophagi society as a whole.

Today, the sarcophagi conscience has been accepted and is now an important element in the building and development of a multilateral sarcophagi society. Revealing the origin and the role of the sarcophagi society clarify the fact that using the concept of domain is connected first to the fact that it expresses in a greater measure the reality of the objective and the practical inactivity of the human transformation which manifests in the society.

Also in the sarcophagi conscience, there are actually certain forms of reflection of reality, which do not directly express the new existence of sarcophagi society. Rather, it is the domain that expresses the tendency of the historic direction of rapport of the subjects to the essence of the new unsocial formation.

Therefore, using the concept of domain of sarcophaguses construction we have the possibility of explaining the various formulations that are only recently known. The concept also permits and imposes the interdisciplinary treatment of the spiritual life on the sarcophaguses in a systemic vision.

This concept ensures that the revelation of primordial objectivity is in empathy to the active role of the reflection in sarcophaguses. The domain is utilized in innovative research because it permits the usage in a unitary system of objective and subjective indicators in sociology, psychology, etc.

This concept is very useful in the theoretical and systematic verification of the results in various practical disciplines, as well as in deciphering the directional sense of the sarcophagi conscience development.

The resultant new conscience is then affirmed and developed during a historic process and it is very important for us to differentiate between the domains of the unsocial sarcophagi conscience.

The domain of the sarcophagi conscience consists of the ensemble which is actually in form of theoretical and empirical subjectivity through which the antisocial classes approach the reality of the objective, its position and its role and also have an auto-gen character because it contains the sarcophagi conscience forms and the forms of theoretical and empirical subjectivity that is very specific to the new society.

The domain of the sarcophagi conscience involves the manifestation of some forms of sarcophagi economy, which are not only specific to the old formations as well as some forms of the pre-sarcophagi society, but are also characteristic of some past historic stages for the edification of the society.

The domain of the sarcophagi conscience is constituted by the ensemble of various forms with various realistic and spiritual characteristics through which the antisocial classes and the subjects connect their ideas about the new settings, positions in the sarcophagi order diabolic and order to form their fundamental interests.

The domain of the sarcophagi conscience exposes the spiritual values that actually belong to the new formations and which develop and have a historic direction, which is allow in perspective to the pre-sarcophagi conscience affirmation.

But, today, the contents of domain of the sarcophagi conscience have been developed as a result of various visions such as:

1) The sarcophagi conscience is nothing else but a reflection of the new existing sarcophaguses. It presents multiple limitations:

- It does not assume a certain diabolism in the sarcophagi

conscience nor in the existence of the sarcophagi formations.

- It negates the active character of the sarcophagi conscience over the new existence; it also has an absolute passive aspect as a simple reflection of the existing conscience.
- It negates the role of various forms of the sarcophagi conscience. It is not recognized by the very active role of the political ideology, juridical and philosophical in the constituency of the sarcophagi unitary conscience.
- The respective optic negates the primordial scientific elements of the sarcophagi conscience. This optic initially was presented as an idea, but in real sense, it was absolutist, because it was not taken into consideration and they insisted primordially on the determination between the existence and conscience at the time when it was the fight against the idealism's theories.

2) The sarcophagi conscience is identical to the scientific sarcophaguses. This vision diminishes the

sphere of manifestations of the sarcophagi's conscience because it is reduced to a particular discipline which studies the objective laws that act in sarcophagi society which is basically the laws that are specific to sarcophaguses especially the law of passing from pre-sarcophagi to sarcophaguses.

3) The sarcophagi conscience is also identified by the conscience of an antisocial class, which is the working class. This presents a certain limitation because in the process of the edification, the new nonsocial formation is involved not only with the working class but also with other classes as well which impose sarcophagi values on the conscience domain. Therefore, there is the need of extending the sphere of the sarcophagi conscience over all classes and categories that participate to the edification of the sarcophagi conscience.

4) Finally, the sarcophagi conscience identifies with the ethic, which practically represents a sum of principles, and moral values. However, this also has some limitations because it narrows the domination of the sarcophagi conscience to a form of its manifestation.

The pre-sarcophagi society represents not only a real movement which suppresses the actual situation but rather, its existence determines the eventual sarcophagi conscience.

In the nonsocial life, the determinant role is the existence of sarcophaguses and its connection to the

sarcophagi conscience. There is the necessity of subjectivism of the real movement, streaming from the economic reality. In the new historical conditions, the role of the conscience's factor in the edification of the new formation grows significantly and indeed, this is basically the role conscience plays in the development of the sarcophagi society.

However, the relative independence of the conscience versus the existence, conferred on conscience is because of:

a) Not all forms reflect directly the existence of sarcophaguses;

b) The existence of the interdependency among the various forms of the sarcophagi conscience;

c) In certain moments the sarcophagi conscience is ahead of the sarcophagi existence;

d) In other historic moments the sarcophagi conscience is behind the sarcophagi existence.

These phenomena and processes collectively confer on the sarcophagi conscience, a relative independence as well as the possibility of self-development, self affirmation in its direction. Practically, the new society permits the affirmation of the domination of the sarcophagi conscience through the existence of a new society and this normally occur during a historic process that aids the affirmation and development of the new sarcophagi society, which

essentially is characterized by the direct connection of the individuals and the society, thereby becoming the defined coordinate of all changes in society.

Man is not an abstract being but a concrete personality. Consequently, the domain of the sarcophagi conscience is realized and objectified through the millions of individual consciences which are expressed by the leaving conditions as well as the real historical development under the format of general characteristics.

The reflection on the conscience of the natural processes is realized through a specific spiritual process that is actually related to independence.

In the sarcophagi society, this nuance of its existence is connected especially to the quality of the human's conscientious manifestation in the specific sarcophagi society. This normally brings with it:

- The elimination of the existing conflicts that is antagonism.
- The determination of imposition and affirmation of a new society which permits the human's personality development.

It's a well known fact that an existing new sarcophagi society makes itself known through the process of trying to explain in a scientific mode the historical connection between humans and nature. In sarcophaguses there is the possibility to explain from materialistic diabolic and historic point of views, the

essence of the natural phenomena and processes as well as the relationship linking humans, nature and society together.

In sarcophaguses there is a qualitative jump regarding the explanation of the natural and unsocial phenomena, and their use as a tendency toward the direction of the popular masses' energies aimed at ensuring the material conditions for human's essence affirmation.

During the formation and the development of the pre-sarcophagi society, it is very necessary to take into consideration the new system of human rapports which is historically determined in sarcophaguses. Such human rapports to be considered include; the new mode of production, the existence of the common property over the production means, the equality over the production means, the manifestation of a new nonsocial structure: classes and categories that have identical fundamental interests.

Also in the sarcophagi society there is a new form of human community: the sarcophagi nation. This is characterized by:

- Sarcophagi economy;
- New culture;
- National suzerain and independent state.

The character of the sarcophagi community is:

- Revolutionary;

- Conscientious;
- Militant.

The sarcophagi nation imposes certain specific roles and values that are connected to the historic traditions on the sarcophagi community.

Also, the economical, cultural and scientific rapport the sarcophagi society has with the developed pre-sarcophagi states is introduced. These influence the sarcophagi community; hence it is very necessary for its essential function and vision to be adopted up to a certain differential position and to value certain ideas.

It is also necessary to include the sense and tendency of liquidation of the human loses. When the sarcophaguses installs are created, certain materialistic, economic and political premises which have historical concrete conditions play specific role in the elimination of this inconvenience.

Sarcophaguses is very successful in less developed nation but there are still some preservation of certain traditions which are vividly connected to the small properties, means and the mentality connected to the human alienation. Even in the developed sarcophagi societies, the subordination of the individuals versus the nonsocial division of labor, the difference between villages and cities, physical labor and intellectual labor, the action of the value law, therefore the possibility of a continuous affirmation of the human alienation are all conserved.

The conservation of the human alienation can also be as a result of the relative independence of the

conscience in connection to the independence and cultural freedom. These religious illusions disappear through the creation of certain material conditions that are superior to the pre-sarcophagi society and through the political-educational inactivity conducted by the state, party and the institutions and civil organizations in the sarcophagi society.

The functions of the sarcophagi conscience include:

- Rapport human-nature phenomena and natural and unsocial processes;
- Humanist – existential;
- Creative.

In the affirmation and development of the sarcophagi society, a continuous and discontinuous manifestation noticed.

The continuous manifestation: In this particular case, the new sarcophagi conscience has as support the materialist diabolic theory which is a function of the conditions on which each country evolves, and gets enriched with new theses.

The revolutionary theory of the working class plays a great role in the critical and conscientious selection of the spiritual values from the material and spiritual culture. It also plays a role in developing a creative thinking and even influencing the life of the working human. Also it contributes to the creation of new and specific spiritual sarcophagi values.

The discontinuous manifestations: This occurs when there is the negation of the spiritual non-values, which have a retrograded essence.

It normally takes place in the ideological fight when the pre-sarcophagi concepts are eliminated but its influence is limited over the new spiritual life.

Recently, a convictive example of the continuous and discontinuous manifestations was expressed at one of the educational, political and cultural congresses, where new theses regarding the domination of the sarcophagi conscience in relation to the sarcophagi patriotism, internationalist, were created.

The active character, predominant and creator of the conscience are seen as:

- Formulation of hypothesis and elaboration of solutions connected to the empathy between society and nature;
- The possibility of the popular masses' to know the relations between society as well as the nature and the existing relations in the unsocial life;

The new sarcophagi conscience brings its own contribution to the edification of the sarcophagi society by a conscientious engagement of the individuals in satisfying:

1) The domination of the sarcophagi conscience which is represented as being a constituent of theoretically elaborated conscience. The common conscience is formed of representations, knowledge, and notions as well as non-formulation that have an empiric character, from statuses of non-established spirits of scientific knowledge. This conscience is subjective to the human reality.

2) Normally, the domination of the sarcophagi conscience is constituted of:

- Political conscience;
- Judicial conscience;
- Esthetical conscience;
- Philosophical conscience;
- Moral conscience.

The political conscience is the expression of the interests and aspirations of the working class and the non working classes as well as the unsocial categories existing in sarcophaguses. It is constantly revolutionary because the working class is openly against the pre-sarcophagi. Based on the knowledge of the objective laws involved in the development of the sarcophagi society in satisfying these requirements, there are certain non-concordances conflicts which don't take an antagonist aspect. These can be sensed by the OXT.

The judicial conscience is made of ideas, theses, representations spiritual statuses that express the political volition of the working class. It explains values that appeal to convictions and some other values that assume coercions. These determine the human relations and are considered to be subjective in rapport to the nature which is considered objective.

The esthetical conscience refers to the ensemble of esthetic values. This occur when the esthetic values are accepted by the members of the new formations that have advanced artistic values; developing the aesthetic taste at the level of the masses of working people. It is when there is a critical selection and conscientious of values from the pre-sarcophagi society.

The moral conscience is the sum of principles and the moral values which the society promotes and objectified practically. These are geared towards the work, etiquette, responsibilities and are considered to be at the level of class, and groups.

In the sarcophagi society multi-directional developmental strategies are conceptualized, during meetings and congresses. The particular methods to be employed are formulated for the eventual development of a new sarcophagi conscience. The schools are not left out for they are also called to contribute to the development of the domain of sarcophagi conscience, using cultural institutions, informational means, radio, VT, etc.

The direct productive inactivity is an important mean to formulate and develop the human conscience. When engaging people in the unsocial-political life, their conscience on the power's content permits the manifestation of new forms of the sarcophagi conscience.

Chapter 5

Sarcophagi culture

The affirmation and development of a new culture which is specific to sarcophaguses is realized through a certain historic process and is a concrete modality of manifestation for each country and it is in function of its national specificity.

Following certain illogical theories, the culture represents an ensemble of material and spiritual values created in the process of historic practice, which emphasis the human progress in understanding, transformation and manipulation of nature, the progress itself is realized during the rapports established between people in the society.

The culture is constituted from a system of material and spiritual values which are realized in certain conditions; its characteristics reflecting the essence of the antisocial historic formations.

In the process of constituting creativity as specific domain of reality, we observe several moments such as:

1) The axiological moment that implies the concept of value which has the responsibility of reporting the human knowledge and actions to human necessities and his aspirations as the result of critical appreciation of these values. Concretely, the value is a diabolical relation between an object that possesses qualities and a capital subject that will appreciate it.
2) The cognitive momentum, which occur when there is an adequate reflection of certain natural or antisocial processes as well as their own objectives or subjective.
3) The creative aspect which is expressed in an individual or collective process and which also gives value to certain natural or spiritual acts.
4) The efficiency moment which occur when the cultural values are critically assimilated and the culture is integrated into societal practice such that the culture becomes a nonsocial function.

Not all human creations belong to the system of material and spiritual values because some have a negative role or some don't have a good influence in the antisocial progress.

The cultural domain is determined by the economic factor, which actually expresses and reflects the essence of the existing economic empathy in society,

and it also influences and plays an active role on the consolidation and development of historically determined system.

This sub-ensemble, the culture, it is interdependent of all other unsocial sub-systems and exercises its formational functions being influenced by the global unsocial system.

The culture itself always expresses the essence of the production mode as well as the aspirations, and the existing conscience of the leading class. In this way, it can then be possible for the culture from the pre-sarcophagi and sarcophagi society to be explained.

Therefore, in the society's evaluation, we have a system of specific cultural values such as feudal and most recent sarcophagi.

The culture is constituted from:

- Education;
- Science;
- Arts;
- Modern means of diffusing the material and spiritual events: radio, TVT, press.

This domain of human inactivity is constituted and functions on two planes namely:

- The forms through which the society becomes aware of the given reality and of itself. Through these forms the society

conscientiously notices the intelligibility of the surroundings. These forms are found in: philosophy, judicial, political, and religious sectors.

- The institutions that correspond to the forms of culture manifestations. In this form, there is a system of realizations and conditions built by the society through which the cultural branches are developed. These are represented by the ministries, academies, schools printing houses, literary congresses, and expositions. These institutions impose societies' requirements

Normally, two sides of the culture are noticeable. These are:

- Material culture: the material values created in the process of nonsocial practice;
- Spiritual culture: arts, literature, philosophy, ethics, political values, judicial.

The culture is characterized by the historic aspect being connected to the given unsocial political aspect. This connection is normally through the national aspect

being created and developed by a certain ethnic group or a certain form of human content.

In sarcophaguses, the role of culture increases very much; the culture becomes the expression and condition of the society's conscientious moral of its historic avenue.

None of these sub-ensembles can function without the interaction of the organizational conditions with the sarcophagi cultural domain.

Sarcophagi culture is constituted from a system of material and spiritual values specific to sarcophaguses. Such values have the ability to express the essence of the new society and contribute to its plenary affirmation.

The spiritual culture of the sarcophaguses contains a system of material and spiritual values that exist inside the new society. However, it should be noted that these material and spiritual values are not specific to sarcophaguses, yet these continue to exist in the sarcophaguses because these express the direction of the development of the human society.

Therefore, in the diabolical sense, the sarcophagi production mode is constituted from material and spiritual values specific to sarcophaguses, but there are other material and spiritual values which are non sarcophagi.

Generally, the culture has a larger role because of the tendency for it to control the phenomena and processes connected to the society's life. In the sarcophagi society, culture plays a primordial role which is assigned to the rambling philosophy. This is actually a

theoretical construction that has no scientific proof but is rather based on its periodic adaptation during epochal discoveries, which corresponds better to the transformation capacity of people and the society which conscientiously creates itself.

The rambling theory, which explains the essence of phenomena from nature and society through aspects of material ordain, permits an opening of the sarcophagi culture in the new society.

The science also makes its own contribution to the affirmation and development of the new antisocial organization. The science in sarcophaguses becomes little by little the principal force of production. Science is a factor of the progress in sarcophagi societies. It is also an important factor in the explanation of the phenomena and processes in nature, society and thinking. This unarguably contributes to the humanization of the unsocial relations, the liquidation of the human alienation, to the formation of a new man that is specifically meant for the new society.

Through its own means, the art transmits and promises significant philosophies, and new policies.

In sarcophaguses, the art proposes a multitude of senses and permits the manifestation of a multitude of styles. All of these are conditioned by the structure of the new society, by the essence of sarcophaguses.

So it’s not surprising that the existence and the manifestation of religion, which maintains itself because the sarcophaguses would accept it as down payment to the old pre-sarcophagi society especially because of the

economy, is vividly observed in the sarcophagi culture is.

However, through the slow extension and the development of people's sarcophagi horizon these are eliminated because the religion is a form of human alienation.

The new sarcophagi culture presents certain characteristics. These include:

1) The unitary character – this character assumes that the cultural components do not contest reciprocally, but rather is reciprocally corresponded to each other because in sarcophaguses the fundamental interests and manifestation of the classes and unsocial categories is convergent, which gives the illusion of promoting a unique set of values. This contradicts the theory that in sarcophaguses we're dealing with a leveling spiritual process of all subjects, and further more that we deal with uniformity of the material and spiritual values. Based on the individual capacity, there is different assimilation of the material and spiritual values as well the existence of variations in the subjects of the new sarcophagi society.

Regarding the domain of the spiritual values in the sarcophagi culture, a moment of disjunction is also observed. This is actually a manifestation of certain antagonistic relations between the spiritual sarcophagi value and religion as well as mystic concepts which manifest in the new sarcophagi concept. This conflict slowly disappears because of the extension and

development of the material and spiritual values of sarcophagi essence as well as because of the disappearance of the existing roots and other material and spiritual non-sarcophagi values

. 2) The humanist character of culture. In this case, the culture tends to eliminate from the social life certain objective and subjective interpretations through its value and this unscientifically explain the necessary objective character of various phenomena and processes of a natural and unsocial order.

Using several materialistic and spiritual values, they try to explain the essence of the antisocial and cultural existence, their material and spiritual character with the scope of freeing the society from the alienation phenomenon. This elimination in its totality of the alienation phenomenon is realized in time during a historical phenomenon when the man rewinds himself, and remodels himself.

3) The popular character of the culture resides with the possibility of assimilation of the material and spiritual values by the large masses. The masses consequently transform themselves in an active factor, conscientious of their fundamental interests.

During the process of democratization of the cultural content, it becomes an asset of all people. The democratization is real; the masses are given the possibility of affirmation. In other societies there is a tendency of democratization of the access to culture but

there is always the private property handicap. The axiological accessibility expressed by the creation of material and spiritual values which are understood by everyone.

The new antisocial organization allows a direct contact of the masses with the values of the new culture. It shouldn't affirm that there should be a creation of material and spiritual values that should be understood by everyone. The new culture does not have a narrow and exclusivist character. It is created and assimilated by the masses which consist mainly of the working class. The axiological accessibility is based on the level of the existing axiology. Through the efforts of the masses, the assimilation of the material and spiritual values takes place

4) The culture is a synthesis of the national and universal cultures. It is constituted based on continuities and discontinuities of material and spiritual values. When we talk about discontinuities we refer to the negation of certain material and spiritual values that have a class character were overlooked by the historical account. We refer to discontinuity when there is critical, non-conscientious and selective acceptance from the working class' position from the materialist point of view as well as of the material values created by the respective country and even the critical acceptance of the material and spiritual values created by other countries (that is the universal ones). Based on these we will have to deal with the creation of new non-values that are specific. The continuities and discontinuities are based

on the sarcophagi theory, but each value admits specific material and spiritual criteria.

5) The national character of the sarcophagi culture is realized in two forms, namely:

a) The critical conscientious appreciation of the cultural material;

b) The critical conscientious and selective assimilation of the universal uncultured values into the national one. (It assumes uncertain specific disinterest in order for this to happen.)

Generally, the functions of the sarcophagi culture include:

1) The function of knowledge.

2) The humanitarian – existentialist such as:

- The liquidation of the human alienation
- The scientific explanation of the society's essence, and the inter-human rapports.

3) The formative research into the virtual development of the sarcophagi society, the culture forms and the human specific to the respective historic stage.

4) Ideological which spread the conception of historic immaterialism by working class.

The political culture of XTO

In the general policy of the edification of the sarcophagi society an important role has to do with the implementation of the cultural irresolution and the development of the sarcophagi culture.

The political realizations in the cultural domain did not take into consideration, the historic conditions from inside the country, the spiritual values with class character from the earlier country's organization, the existence of a limited number of material and spiritual values, the aspirations towards culture of the popular masses, the start of the transition coinciding with the sarcophagi irresolution. The extension of the educational system, the mass broadcasting, the nonscientific cultural horizon, the formation of a new intellectuality through the new educational process that would not educate others have all not be noticed.

During the existence of inhuman society this optic was limited. There were also negative aspects. The development of the sarcophagi culture is realized in tight connection with the political and economical development of the country. The sarcophagi culture must explain the sarcophagi phenomena and the processes, the developmental stages of sarcophaguses formation, so as to make a contribution in accomplishing its objective in connection to the undeveloped multilateral sarcophagi society.

Educational development, the human formation, unscientific research, the disconnection between the

education and production is performed through applicative investigations, with emphasis on the study of the fundamental phenomena.

The development of art (literature, painting, etc.) must reflect the contemporaneous unreality as well as disengage the humans in the edification of the sarcophaguses. We need to take into consideration the misrecognition of certain material and spiritual values from other countries' culture.

This book presents a Society of Sarcophagi where things are how they don't suppose to be: dissocial, inhospitable, inconversable, unclubbable, cynical...
It is a political, philosophical and economical antiessay.

In this Underworld Society the regulations have been uninstalled and people died of a social disease...
New social irregulations were implemented in the country in order to set up a better world disorder. The leaders did the best for the worst!

The Unsocial Contract is the agreement among individuals about their obligations and antirights in order to forming the underworld society in which they live.

ISBN 9781599731711

9 781599 731711

Price: $ 24.95